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METAPHYSICAL MAXIMS;

OR,

THOUGHTS

ON THE

NATURE OF THE SOUL,

FREE WILL,

AND THE

DIVINE PRESCIENCE.

By JAMES MEIKLE,

SURGEON IN CARNWATH.

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INTRODUCTION.

SEVERAL years ago an anonymous pamphlet, entitled, *A Metaphysical Catechism*, &c.. supposed to be written by a learned divine of this country, fell into the Author's hands ; by perusing it, he turned his thoughts on the subjects contained in that Essay. But what excited him most to take the pen was, to refute an opinion about the Divine Pre-science, which by no means he could admit.

As some persons have expressed their surprise, that he should write on subjects so foreign to the line of his business, he begs leave to observe, that Ladies have written on the Beauties of the Ancient Classics ; Statesmen, on the Truth of the Christian Religion ; Lawlords, on Points of Divinity ; Professors

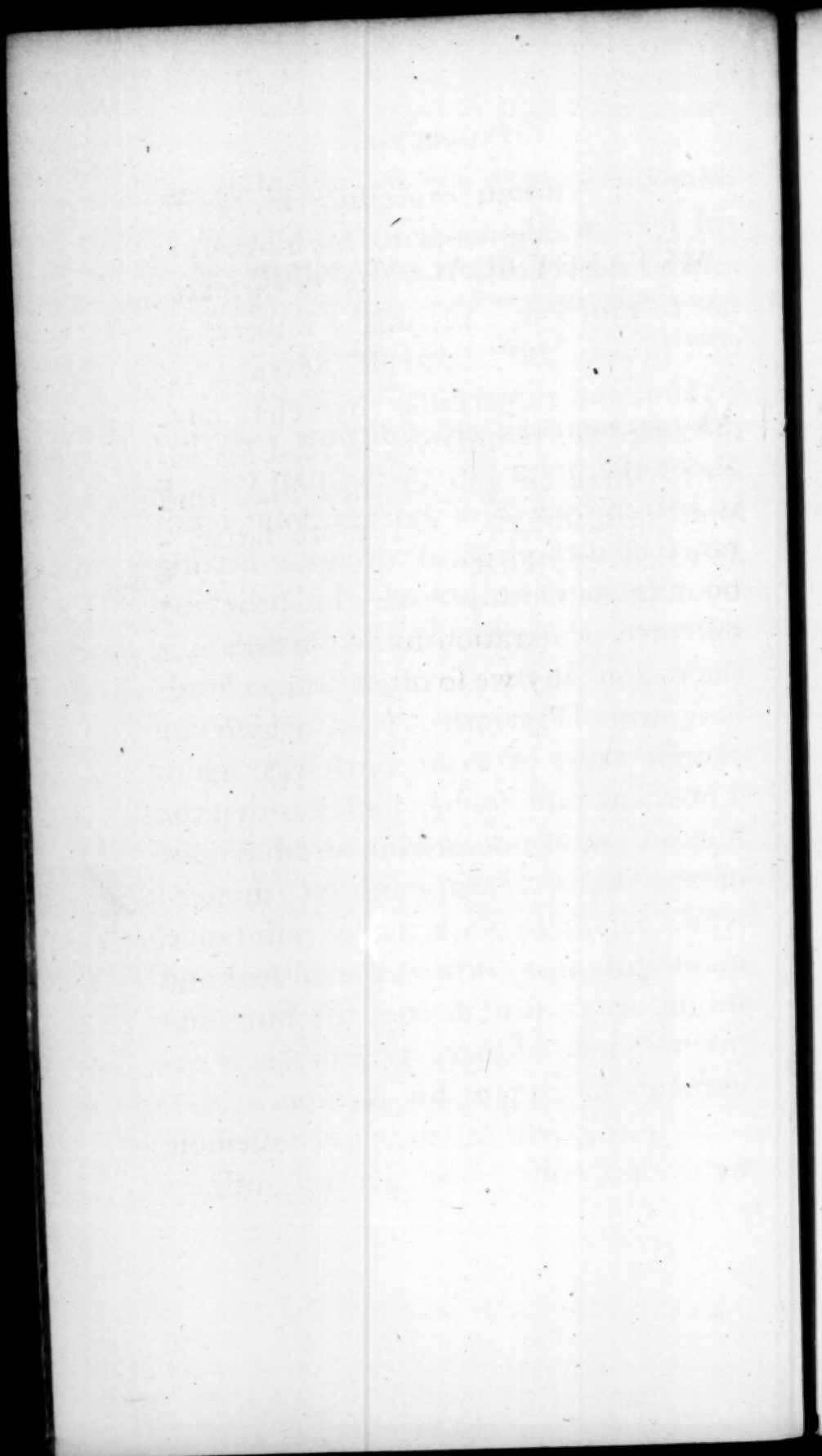
fors of Phyfic, on Bleaching ; and Clergymen, on Agriculture. And therefore, as every man may chufe his own food, fo every author may chufe his own fubject, provided nothing be advanced that may hurt the morals of the community, or caufelefsly disturb the tranquillity of the ftate.

Some of the topics of the following Effay natively afford ferious reflections, for which he makes no apology ; being rather willing to call his own attention, and the attention of his readers, to fubjects of the laft importance.

Here he begs leave to reprobate the opinion of fome weak minds, that do not allow themfelves to think, that no man can make a figure in his profefion, that is not an Infidel, a Deift, a Sceptic, or a Libertine ; as if fobriety and the fcienes were (like light and darknefs) incompatible. But the criticisms of fuch perfons hardly merit a remark.

He cannot conclude this fhort Introduction,

duction, without expressing his grateful acknowledgments to his numerous and genteel Subscribers of both sexes ; not so much in a pecuniary respect, as, that honourable, illustrious, learned, reverend, and respectable characters have thus pledged themselves to read his Essay ; where he wishes they may find some information, and more satisfaction than expected.



METAPHYSICAL MAXIMS, &c.

WHEN men of science dispute so keenly about the nature of the human soul, it is a strong proof of our extreme ignorance of metaphysical things. Setting bounds to Omnipotence, or believing our own penetration to be boundless, is the reason why we so often plunge headlong into labyrinths, from which we cannot easily extricate ourselves again. Thus, one philosopher contends that the human soul is immaterial, and has none of the known properties of matter; while another, with equal assurance, maintains, that, however modified and subtle, it is still matter, nothing but matter; and adduces a number of arguments to support his opinion.

In spite of education or prepossession, by the prevailing and general suffrage

of authors, we would wish the subject to stand or fall by pure reasoning, no way repugnant to revelation. I shall view some of the properties of matter, and compare them with the properties of the human soul, and so assay to come at some knowledge of the truth. I begin with two observations, as a caution to myself, 1. Never to be too positive in any metaphysical point; since, in every thing we are apt to mistake. 2. That we are often so prepossessed in favour of our own opinions, that we will not yield to the superior arguments of our opponents, but will use every shift, every evasion, rather than frankly confess that we were mistaken. But I would not be understood here to infer, that in every disputed point we should give ourselves up to endless uncertainty, and avowed scepticism, if the opinions we embrace can be supported by arguments clear and conclusive; only, that we should be very modest.

MAXIM

MAXIM I.

Matter, however organized or modified, whatever form or shape it may be put into, whatever motions or impulses it can receive or communicate, has still all the properties of matter, and is nothing but matter.

This maxim is so plain, that it needs no illustration. Now, if the brain be the human soul, the brain is a part of the body; the body is matter, and thus soul, body, and brain, are all matter. And man does not consist of soul and body, subsisting in union to one another, which makes a person, but is all body; and therefore has no more claim to immortality, than the horse he rides on, or the dog that runs at his foot.

MAXIM II.

Some (I pretend not to name them all) of the properties of matter, are, extension or locality, solidity, divisibility, and *vis inertiae*, or an aptitude to

A 4

remain

remain in the same form and place eternally, till acted upon by some other power.

By solidity and extension, (let matter become more and more solid, as much as you please), I mean, that two masses of matter cannot possess the same given space; if they could, the whole earth might be contained in an egg shell.

Locality is never attributed to a spirit, but every one knows that the brain requires not only a *secure*, but a *capacious* lodging. Attraction and repulsion do not properly belong to matter, as matter, being only the properties of some matter; as attraction between the magnet and iron, and attraction and repulsion of different bodies in electricity; for, though all bodies attract, and are attracted, in proportion to their magnitudes; yet that is not the attraction materialists contend for. Because fire gives the sensation of heat, and water is fluid; it follows not that
heat

heat and fluidity belong to matter, as matter ; yet fire and water are matter.

Attraction and repulsion are repugnant to the *vis inertiae* that is essentially in matter, nor possesses attraction of cohesion by any active power inherent in itself ; for, cut or divide a mass of any kind of matter into pieces, and then throw them into contact, yet there is no cohesion, nor attraction, to be seen any more among these pieces. Now, no division of matter can destroy any of its essential properties ; therefore, *vis inertiae* is an essential property, and can never be separated from matter, but is most useful to all the purposes of life. Without it, no given force could carry a certain weight, either to such a length, and no further, or to such a point, and no other ; since, according to the materialists, matter has as much a power of moving itself, as a man has of moving himself. Thus, whenever the given force began to grow languid, or to fall below the self-moving power of the

mass, it would begin a new motion of its own, and move to any point, or to any distance it pleased; but, by being wholly inert, it can be put into any figure, and applied to any purpose you please.

Again, divisibility destroys every thing in modified matter, but its essence; that is, the last atoms, supposing them to be divided almost *ad infinitum* (for no *finite* thing can be divided *ad infinitum*), are still matter; but figure, (not the figure essential to its particles,) organization, &c. are quite destroyed; then, if the brain be the soul, it is divisible; because material,—and so has no claim to immortality. Again, if the soul be material, it must often be in a state of inaction; because, whenever an impression or impulse on matter is spent, or ceases, it must be as still as a stone till a new impulse is given. Moreover, if we suppose a man to become both deaf and blind, the impressions from abroad must be few, and so the soul must be often
doing

doing nothing ; since, according to the materialists, a certain motion in the brain, produced by a vibration on the nerves, is the immediate cause of thinking. And, as we shall see by and by, association of ideas is inadmissible here.

MAXIM III.

When matter is put into motion, its former state of rest is as perfectly finished as if it had always been in motion ; and when at rest again, its late motion is as compleatly gone as if it had always been at rest.

If the brain then is the soul, it has all the properties of matter ; and so must alternately be in a state of consciousness, or unconsciousness, according as the various impressions it receives from surrounding objects are continued, interrupted, or cease. But a moment's unconsciousness is inconsistent with the very idea of an immortal soul ; and yet, if the brain be the soul, since it is material, it must follow, because all mat-

ter, from its *vis inertiae*, when it ceases to be impelled by a foreign force, returns to its state of rest. It is, indeed, a masterly stroke of the materialists, to deny a *vis inertiae* to matter; for, if granted, it must overthrow their doctrine. But it is equally absurd, to make matter both matter and spirit; yet, if matter has powers, or consciousness, *or can move itself as much as a man*, it partakes of the property of spirit; and if it cannot do this, it is inert.

MAXIM IV.

Whatever properties are essential to matter, are invariably, and always to be found in matter.

Among the properties essential to matter is solidity (no matter what the degree be), or the particles being brought into contact with one another. This holds true of all matter, and by this alone matter acts, and is acted upon. Nor will magnetism and electricity, that attract and repel at a distance, disprove the
the

the assertion ; for air and fire are matter. Make the experiment with an electrical machine, in an exhausted receiver, and it will neither attract nor repel. Now, grant that *attraction and repulsion are the causes of all intellectual operations*, according to these gentlemen, which is, indeed, new philosophy, yet, thus the mind is admitted to be matter ; then, what matter once attracts, it always attracts, as the loadstone iron. And, since it was first found out, no other metal has ever confessed its power, and obeyed its mandate. Nor has the needle in the compass, notwithstanding its variations in different latitudes, from unknown causes, ever acknowledged another centre than the north pole ; and what it repels, it invariably repels. Now, when the mind approves of any thing, say it is matter acting by *attraction* ; when it loathes, call it *repulsion* : But whence comes it that the mind can love what it formerly loathed, and loath what it once loved, (*e.g.* virtue and vice in the reclaimed

reclaimed libertine), since matter attracts and repels without the least variation? Nor will it remove the difficulty, to say that virtue and vice are seen in different lights from what they once appeared in; and therefore, what attracted, repels; and what repelled, attracts. But how come they to be seen in different lights? Suppose a man sits down, and weighs a matter in his own mind, adduces all his arguments for and against it; and when it appears in a favourable light, call it *attraction*; when in a disagreeable view, call it *repulsion*. But I ask, by what property of matter a comparison is made between the two, and a conclusion drawn which determines the choice? And I affirm that there is, that there can be no such property in matter.

MAXIM V.

Matter cannot act on a spirit, nor can immaterial adjuncts make any impressions,

preffions, or communicate any ideas to matter.

Here we must except the organized human body and reasonable soul, which, subsisting together, make one person; and whose union is such a mystery, as bids defiance to the researches of the most acute philosophers. In virtue of this personal union, the soul receives, through the bodily organs, (and the brain is but an organ), numberless and successive ideas, and consequently a correspondent increase of knowledge; but when this union is dissolved, the bodily organs can communicate no more ideas to the soul. Nevertheless, we cannot think that the soul ceases to exist, or exists without ideas. Suppose a man to be blown into atoms, by the explosion of a magazine of gunpowder, we cannot say that the soul is either dismembered, maimed, or wounded; for matter cannot act on the soul, to divide its substance; because, being immaterial, it cannot be brought into contact; and
where

where there is no contact, no motion can be communicated; and so no dissolution can follow. Nay, a spirit is so simple and noble a substance, that it may be annihilated, but cannot be divided; divisibility would be its annihilation. No matter can impede its passage. An angel can enter as easily into an house, through a marble wall, as an open window; can ascend in a flame of fire, as readily as on a bright cloud; and can stand alike on the burning sun and the sea shore.

No reason can be given why the loss of such a quantity of blood, or such a degree of pain, or of sickness, should dissolve the union between soul and body; only it seems fixed by Heaven, that, whenever the action of the animal spirits is finished, the union between soul and body shall be dissolved. But this action is often superseded, when not finished. Thus, several that have appeared dead, have returned to life again; and others, no doubt, have been too soon

soon buried, in a mistake. The only infallible sign of certain death, is a begun putrefaction in the corpse.

If the brain be the soul, according to these gentlemen, the nerves are as much parts of the brain, as the branches are parts of the tree. Yet a man may lose both his legs and arms, and still his soul be as perfect as the soul of any other man; but a tree will be nothing but a bare stump, if stripped of its branches. Nay, many a time a portion of the brain itself has been lost by wounds, fractures, and trappings, and yet the soul not in the least mutilated, while the patient also did well. Sickness, or loss of blood; blows and wounds in some noble parts; spinal marrow pricked or compressed; or the brain violently concussed; excess of fear, of joy, of grief; extreme pain, poisons, &c. stop the course of the fluids, finish the action of the animal spirits, and bring on death; by which the tie between soul and body is dissolved; the
soul

soul dislodged out of the body, and the body reduced to dust. But if the brain be the soul, it is material. Now, death does not divide matter from matter ; it only supercedes action, and sets the particles that were in motion at rest. Therefore, according to their scheme, there is no separate state into which death at last can usher the soul. Yet, from the scriptures, which we are bound to believe more than the most learned and acute philosophers, we learn that there is a separate state. Hence, Christ promises to the penitent thief, that that day he should be with him in Paradise. Now, his body hung on a cross, or was laid in a grave, therefore it was his soul that was taken to Paradise ; or, if the brain be the soul, it must be the brain that was taken out of the skull, (for our Saviour's promise must have been performed). But why the brain more than the heart, the contents rather than the skull, or one piece of matter in preference to another, I cannot comprehend.

Moreover,

Moreover, if the brain be the soul, none will deny that the brain is an organ, and a very noble one too. Now, an organ is one of the component parts of an organized body; thus we have got an organized soul, or a material spirit, which is an absurd contradiction.

The materialists argue, " That the
" brain must be the soul; because, if
" sound, intellectual operations go well
" on; if injured, they are marred; if
" destroyed, they cease." By the same argument, I prove that the heart is the soul; for, if sound, intellectual operations go well on; if injured by excess of grief, of joy, or of fear, (and I have seen a person die very suddenly from a fright), they are marred; if destroyed by wounds or blows, they cease. The human soul only acts on the brain, and whole nervous system; as the brain, in its numerous nerves, acts on the body. Even the spirit of a beast is something more noble than the brain, which, in some brutes, has been found quite *of-*
ficed,

fified, and yet they performed every action proper to them.

It would not be fair reasoning to infer, that because the brain communicates feeling and motion through the whole body, it is in an unsound state in that man who, with a broken leg, cannot walk ; or, with a strained arm, cannot work ; or, with a paralytic part, cannot feel. We may as well affirm that a man has neither soul, brain, nor nerve, in a swoon ; because, in a swoon, he neither sees, nor hears, nor breathes, nor feels, nor thinks. Just so, the argument is as conclusive, that a man has no soul in a swoon, as that his brain is his soul ; because, in a disordered state of the brain, his ideas are disordered and confused.

When a man gets drunk, the wildest ideas that can be imagined crowd his mind ; but, because his brain is disordered, it would be odd to say that the soul is intoxicated. If the soul be material, it may feel an effect ; but the
most

most subtle matter has no property, by which it can reason from an effect to the cause.

If the nerves are played upon by external impressions from material objects, and produce sensations which are the causes of thought, then a soul that is material, cannot have the least idea of any thing that is not included in the involuntary and instinctive actions of the animal œconomy, (that is, a sense of hunger, and a desire to eat; a sense of thirst, and a desire to drink; and a sense of weariness, and a desire to rest, in spite of every resolution to the contrary). Hence, immensity, spirituality, eternity, in a word, the Deity himself, must remain in the most perfect manner unknown to a material soul; for such a soul can have no more conceptions of such properties, of such a Being, than the dust on which we tread. Nor will it remove the difficulty, to say that God and his perfections are seen from his works; for, as I have said already,

ready, matter has no property that can trace an effect to its cause.

Attraction and repulsion, (which are the only properties these gentlemen allow to matter), cannot act at all here; for how can matter, of whatever form, or however fine it be, attract or repel immortality, infinity, immensity, spirituality, &c.?

MAXIM VI.

Matter can have no association of impulses; for such an association would destroy every impulse, because a ball cannot move in different directions at once.

Suppose a ball put into motion by any given force, and flying in a certain direction; if it receives a new and stronger impulse from a second agent, which makes it move in an opposite direction, and so on, till it has moved in every possible direction; yet, when every force is spent, and it is again at rest, it has no more aptitude to move
in

in any particular direction in which it formerly moved, than if it had never moved at all. Just so, if the soul is material, we can have no association of ideas, and therefore no memory ; since, according to these gentlemen, ideas are only impulses on the brain ; and when the impulse is past, the idea is lost for ever.

A stone that has moved in such a line for never so long a time, can be moved quite the reverse, without any difficulty ;—but these authors may find so little matter in their own souls, that it will not be easy for them to change their way of thinking ; and to believe the immortality of their souls, the resurrection of their bodies, and a future state. And yet they seem to seek immortal fame, by combating immortality itself—But where can we meet with a more horrid gloom than the materialism, and, consequently, the annihilation, of the human soul ?

These authors, to prove that the brain
is

is the soul, observe, "That when it is
 " in a sound state, intellectual opera-
 " tions go well on; if it be injured,
 " they are marred; if destroyed, they
 " cease." But this is rather a proof
 that intellectual operations belong pri-
 marily, or immediately, to the soul, and
 mediately to the animal spirits, whose
 chief seat is the brain; and, though
 under the controul of the human soul,
 that the soul is something distinct from,
 and superior to, that intellectual power
 in man; whose faculties are, memo-
 ry, affections, will, and an instinctive
 choice*. I shall give a few reasons to
 support this opinion.

I. We find in brutes a temporary
 memory †, affections, will, and choice;
 but

* A choice of judgment belongs to the rational soul,
 for the animal spirit acts only by instinct.

† Let a bitch bring forth puppies every year, and drown
 them all, the uneasiness she feels being purely instinct, she
 has no additional grief for the loss of the last, by recalling
 former losses to mind, than for the loss of the first; and
 when forgot, they are for ever forgot with her.

but no man will believe them to have human souls. The point these gentlemen have in view, is rather to degrade men into beasts, than to exalt beasts into men.

2. In children we find a growth or increase of the faculties of their minds, as their bodies grow, and are healthy.

3. In old men we find a decline of their mental powers, as their body decays.

4. After fevers, we sometimes find the memory and judgment so weak, that the one can retain, the other can discern, almost nothing.

5. Things committed to memory in youth, are long retained; in old age, are suddenly forgot; which is a proof, that the memory is seated in the animal spirits, and stands and falls with the texture of the body.

B

6. Some-

6. Sometimes we find children born with the mental defects of their parents ; but parents do not beget souls.

7. In some, who are born idiots, we also find an ugly and disfigured body.

8. In fevers, some have lost the exercise of their reason ; while others, by excess of joy, or of grief, or by a sudden fright, have lost their life, or become distracted.

Now, as the union between soul and body is so close, that there is but one person, so the union in man, between the rational soul and animal spirit, is so intimate, that there is but one soul ; for, though we ascribe memory, affections, will, &c. to the animal spirit,—and memory, affections, will, &c. to the human soul,—there are not, therefore, two memories, &c. in the man, more than there are two substances distinctly

stinctly subsisting, where soul and body make but one person.

However some may dream of a scale, or gradual progression from some of the most sagacious animals, to some of the most brutish of the human species, yet there is still a link of the chain broken, and a great gap to be observed, in two points: The wisest of the brutes have never discovered any thing of religion, but the rude Laplander, ignorant Hottentot, and savage Indian, have shown, 1. Some belief of a Supreme Being; 2. Some forebodings of a future state, or the immortality of the soul.

Though brutes can discover joy, grief, anger, &c.; yet, like matter, when these passions subside, they rest for ever, till raised by new objects, or the same objects presented anew. Yea, *Instinct*, which is the reason of brutes, is always directed to the present time, or times at hand. Suppose a female of

the most docile brutes, has brought forth young once a year, yet she discovers no attachment to any but the present, and to these only for a certain time.

Though the animal spirits, by the bodily organs, receive the impression of letters, yet it is only the rational soul that can affix a meaning to the letters. Hence, the most sagacious brutes can never be taught to read.

Suppose a bitch brings forth puppies five or six at a time, all which you drown but one, yet no signs of grief appear; yea, drown them one and all, yet, when the impressions made by the loss, which they feel by instinct, wear off, they never return; just as matter returns to rest, as the force that impelled it ceases.

A person, through disease or poisons, may grow delirious or mad; but no matter, however subtle, can poison the soul; because it is immaterial.

Though Solomon runs a parallel between

tween man and beast, in the miseries of their life, the manner of their death, their common sepulture in the earth, and their crumbling alike into dust, yet he concludes with the grand distinction, the *immortality* of the human soul; and says, "The spirit of man goes *upward*, the spirit of a beast goes *downward* to the earth."

I am aware that one apparent absurdity here, is giving man both a rational religious soul, (that is, a soul capable of adoring the Supreme Being, which none of the brutes ever had), and an animal soul; and that these two, though distinct, make but one soul. But let us look into some things in nature: Are not light and heat two things, and yet the sun-beam but one? Are not various colours in every ray of light, and yet the solar ray but one? Just so, we find in man an animal soul, in common with the beasts, (which some mistaking for the human soul, have made him a mere perishable

brute), and also an immortal soul, endowed with noble powers, and designed for an eternal duration. No less than an inspired Apostle ascribes to man soul and spirit, when he says*, "And may the whole of you, soul, spirit, and body, be preserved blameless;" which may well defend my use of the term.

There are four Unions, all of which are wonderful; and some, if not all of them, altogether incomprehensible.

1. The Essential Union in the Godhead, where the Persons are eternally distinct; but the Essence is one.

2. The Hypostatical Union in Christ, where the Natures are for ever distinct; but the Person is one.

3. The Mystical Union between Christ and Believers, where both Persons and
Natures

* 1 Thess. v. 23.

Natures are distinct ; but the SPIRIT *
is one. And,

4. The Physical Union in men; where the rational soul, the animal spirits, and organized body, are distinct, but the intellect is one. And, now that we are speaking of this subject, it is to be observed, that in the *possessions* recorded in scripture, the person acted as if the soul fiend, the rational soul, and animal spirits, as one soul, had animated the body. Hence we find some of them confessing Christ to be the Son of God, while others adjure him not to torment them, or command their departure into the abyfs. The dæmon seems to act on the animal spirits, which act on the organs of the body ; and so they walk, run, speak, &c. ; but the judgment seems superceded here ; for though one of these demoniacs cries, “ I know thee who thou art, the Holy One of
B 4 “ God !”

* 1 Cor. vi. 17.

“ God !” yet, after the devil was cast out, it is probable that the man was as ignorant, that Christ was truly the Son of God, as the rest of his neighbours. However, it is a shame for any that profess the Christian name, to be less found in this article of faith than the devils themselves ! At other times, the dæmon sought the destruction of the possessed person ; while, at one time he is cast into the water, and at another, into the fire, or torn and rent fore within. The difference between our self-murderers and these persons appears to be, that the last struggle against their destruction, and are maltreated against their will, while the first, in the moments of despair, with full consent, commit the fatal deed. Since thus we see that two spirits, of distinct classes, can act as one spirit, much more may the rational soul and animal spirit, con-created at one time, and belonging to one person, though distinct, act as one. How one immaterial spirit can act on another,

another, in the present state of things, is astonishing; but many serious Christians find that Satan can throw in his injections so subtilly, that they are apt to take them for the thoughts of their own hearts. This is a subject that has employed the pens of some eminent divines, and it requires great accuracy to judge aright here.

As the animal spirits receive impressions from material things, and by the oneness between the rational and animal soul, the man attains a knowledge of many material things, which he could not otherwise arrive at: So the rational soul may have such apprehensions of immaterial things; as, of God, of eternity, of divine wrath, &c. which, by virtue of the physical union, may make such impressions on the animal spirits, as shall waste and consume them, and make the body pine away, and the man grow melancholy and distracted!

The animal spirit or soul partakes of

the natural constitution and temper of the body. Hence we find the meek, the amiable behaviour of one person; the turbulent, the passionate spirit of another; the fiery zeal of this, and the cool considerate mind of that person. And sometimes the rational soul attempts to subdue the passionate or fretful turn of temper; and though the struggle be arduous, yet the victory, when obtained, is noble. And this is a proof that the animal spirit is under the controul of the human soul. Nor can we think that souls, viewed as unconnected with matter, can have so vast a difference.

This variety of tempers is to be seen even in the various classes of brutes, who have nothing but an animal soul or spirit.

Here a difficulty starts up. If the body, in all its members, is animated, and acted upon by the animal spirits, and if these are under the controul of the rational soul, why are bodily actions,

tions, or intellectual operations, at any time irregular or marred? I answer, Though a man should look at a stone never so long, he cannot lift it unless he apply his hands to it; but if both his arms should be broken, he cannot apply them; and yet his brain, and whole nervous system, may be sound. Just so, may not the rational soul, which is as distinct from the brain as the brain is from a broken bone, be sound, though the brain be so disordered, that intellectual operations are irregular, or marred?

Again, the rational soul has no method of conversing with material things, but by the animal spirits *, through bodily organs. Now, take an example, that defects in different mediums, or organs, will produce the same effect. In an hazy atmosphere, we take shrubs for trees, and hillocks for mountains. In a jaun-

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diced

* The reader will observe, that *soul* and *spirit* are alternately ascribed to man and beast; but the term *human* and *animal*, will fix the meaning.

diced eye, every object has a tinge of yellow ; and in a disordered brain, objects dance, that have existence no where else. Whence we see that the brain and organs both may be sound, and yet a person may be imposed on by a false medium ; or the brain may be sound, yet the imposition carried on, through a disordered organ ; and, lastly, that the brain may be disordered, and yet the rational soul suffer nothing, though intellectual operations must be greatly marred, nor can in such a case go well on, more than a musician, however skilful, can play well on an instrument out of tune, or broken to pieces.

To the texture of the bodily organs, and to the animal spirits, is to be ascribed the vast difference of genius that is found in some men, upon whose education the same attention and pains have been bestowed ; since we see that a blow on the head, or a violent head-ach, will impair one man's judgment, another man's memory, and the sight and hearing

ing of a third ; but an immaterial spirit can suffer by no impulses from material things. It is true, that in the humble walks of life many a fine genius lies concealed, and, like a precious stone among rubbish, is not esteemed, because not known ; but it is as true, on the other hand, that, in the higher circles of life, there is many a lettered ignoramus, and matriculated dunce. The soul of an idiot, when disembodied, shall have no natural defect, more than the soul of a Solomon ; though there must be a vast odds in their improvement.

From the nice organization of the human frame, the texture of the nervous system, and the copious flow of the animal spirits in some, beyond others, we find them possessed of a most retentive memory, a solid judgment, a rich invention, and a ready utterance ; because the soul can act with greater liberty in these subjects, than in persons of the opposite description : And hence we see how children advance in knowledge,

ledge, as they increafe in ftature ; and where the one is rapid, fo is the other. Therefore, in the fouthern iflands, where at the age of ten the natives are marriageable, they have all the fagacity of the adults in thefe iflands. Dwarfs would feem an exception here ; but whatever the ftature be, there is an *acme*, a full growth, at which, by degrees, the leaft, as well as the largeft, of the human fpecies muft arrive.

Here alfo we may obferve that conftitutional fitness and predelection that manifests itfelf in different perfons, for different branches of fcience. Some for mufic, others for poetry ; fome for painting, others for mathematics ; fome for natural philofophy, others for divinity ; fome for phyfic, others for law ; while fome prefer to every other employment, a military life. But what a pity is it, that a fine genius fhould only display itfelf, by his havock of the human race, and carnage of his fellow creatures ! Yet an able General, in bringing off
the

the remains of his vanquished army with little loss, will sometimes have more honour than the conqueror. The retreat of the Greeks (an handful, compared to the Persians), in flight of enemies, for more than two thousand miles, will be admired while the art of war is known.

There are also constitutional prejudices and antipathies, in some persons, against certain pieces of music; in others, against the sight and smell of certain animals; and in a third class, against certain kinds of food. Nor can all the power of reasoning get the better of such aversion. Hence, we may see the folly of parents and guardians, that compel their children and pupils to the study and practice of such sciences and trades as they are bent against.

Here also we may see how ideas strike some instantaneously, that they can speak off-hand, or extempore, on any subject that comes within the compass
of

of their knowledge ; while others must collect, arrange, and call forth their thoughts at leisure ; which, indeed, is sometimes done with so much strength of reasoning, propriety of ideas, and dignity of expression, as atones for any trifling disappointment, by the delay.

Again, though at the acme the human soul can comprehend as abstruse points as ever it will be able to do, yet it may still make improvements from the occurrences of every day. Yea, even in the perfect state, souls still grow in knowledge and felicity (for an increase of knowledge, is an increase of happiness), from the new manifestations and communications of divine glories. And it would be our wisdom, now to restrain our pursuit of unlawful things, in view of that mental feast, and refined satisfaction, that shall be found in attaining the heavenly philosophy.

As a further proof how far the animal spirits fetter or befriend the rational
soul,

soul, as they are deficient at all times, or exhausted for the time being, or abundant, cheerful, and enlivened; let a person of natural courage be called to some arduous undertaking,—he coolly proceeds, braves difficulty, and encounters danger; but let a timorous person be sent on the same business,—he is panic-struck, all irresolution, and knows not what to do: But to this cowardly man give a cheerful glass, his animal spirits are invigorated, and anon he is an hero! But continue the glass, raise his spirits more and more, till sound reasoning, and the connections of things are lost, and his courage degenerates into downright madness! Still pour in more liquor, and he falls into a profound sleep; and perhaps awakes no more. By the by, we may see how much better a natural courage is, that is always under the government of reason, than that false courage, or fury, that is raised by spirits.

So cramped are the ideas, and so
confined

confined the views of children, in spite of every attempt to enlarge them, that unless, on the back of dissolution, all the mental powers expanded themselves to their natural capacities, like a spring when the weight that compressed it is removed, not an angel could give them any proper apprehension of the divine attributes, or even of that state into which they were entered.

I have said that the animal soul has its knowledge from material objects. The very memory of brutes is referable to matter; and, except what they have by instinct, they are taught every thing in the same manner that matter is impelled by a foreign force. Hence, they can never be taught to have any idea of any thing that does not immediately strike some of their senses. In a word, that *instinct* that is peculiar to the different kinds in the canine species, can never be transferred from one to another. No care could make a mastiff a pointer,

pointer, or a greyhound a good shepherd's dog. The surprising tricks that some of them perform, are nothing more than the effects of impressions made on animated matter, by material objects; but they can have no idea of any thing immaterial, or of the proportion one bears to a thousand, or a point to immensity.

In the account of the creation, man is mentioned with a dignity which is bestowed on none other of the creatures. For of them it is only said, "Let the earth, and let the sea bring forth abundantly." But of him it is said, "Let us make man in our image, after our likeness." Now, this cannot apply to the form of man's body, since God is a Spirit, but to his natural and moral perfections. But if the human soul be material, and consequently mortal, it can bear no resemblance to God at all, who is a pure Spirit. Matter has no consciousness of any thing, and can never think. I should

should be glad to know, therefore, in what of God's *image*, and in what of his *likeness*, was man at first created. Again, while all the rest of the animate creation are only said to *have the breath of life*; of man it is said, "God breathed " into his nostrils, and he became a " living soul." A soul so perfectly alive, that he shall never die. Death being but a change of states, an exchange of worlds. But the noblest animals, at death, are said, in every sense of the word, *to perish*. And correspondent to the dignity of his nature, is the extent of his knowledge; "because God has " taught him more than the beasts of " the earth, and made him wiser than " the fowls of heaven." But if man has only a material soul, and has no higher concern than to provide for this life, and manage the affairs of a temporary existence, in many points he must acknowledge the superior sagacity, and wonderful instinct of that part of the creation which he has been accustomed

tomed to call *brutal*, and to look upon as vastly below himself. But the case is not so ; for the human soul is created with powers capable of holding communion with God ; delighting in his perfections, and delating in his fulness.

Now, as to the point in dispute, it matters not whether there be a rational and animal spirit distinct, yet subsisting in one person, or that the brain and nerves are the organs by which the rational soul acts, it is clear, as a sunbeam, that the human soul is distinct from, and superior to, matter : Yet, from the Apostle's expression, mentioned above ; from a view of the brute creation ; from a consideration of the growth, the acme, the decay of the human frame and faculties together, I am led to conclude, that in man there is an animal spirit, as well as a rational, immaterial, and immortal soul.

Though memory, will, affections, &c.
belong

belong to the animal spirit, as seen in brutes ; and jointly to the rational and animal soul, as seen in men ; yet *conscience* and *religion* belong only to the rational soul, of which the most sagacious brutes know nothing. Like royal plunderers, the stronger always seize the property of the weaker, and ask no right of possession, but bloody and ferocious conquest ; and are alike strangers to *remorse* and *restitution*.

A separate state is what all nations have some idea of, and consequently some belief of the immortality of the soul. Now, the brain cannot be a material soul on this side, and an immaterial soul on the other side of death ; or, in other words, cannot be mortal at one period, and immortal at another ; but the rational soul, at the hour of death, enters on a separate state, in full possession of all its faculties. For, if dispoiled of them, what title could it have to, what proof could it give of its existence ? Therefore the disembodied
soul

soul has *conscience, judgment, will, affections, memory*; and these in an higher degree of perfection than when in the body, and no way dependent on material organs.

A soul that could neither *love* nor *bate, rejoice* or be *grieved, chuse* or *refuse, approve* or *condemn, reflect* on something past, or *expect* something future, *feel after*, or *fly from* the Most High, could not be said to be either blessed or cursed. For a consciousness of its state and condition, is essential to the happiness or misery of every rational being; that is, they cannot be either, and not know it.

If the soul be material, it must be of some particular form; since all matter is of some one form or other; either globular, as water, blood, quicksilver, &c.; or speculated, as glass, arsenic, and some of the poisons; or striated, as some of the semi-metals. But these gentlemen give us only assertion, without description, that we know not of
what

what figure this material soul of theirs is.

In the scripture account of Rachel's death, it is said, "As her soul was in departing, for she died *." Here then it is fixed beyond contradiction or doubt, that, at death, the soul of every mortal departs out of the body, as properly as a man leaves his old house at term-day, when he goes to dwell in another. Now, if the soul be material, or if the brain be the soul, how comes it, that among so many millions of human souls, that, in a short time, depart from their bodies, not so much as one should be either *seen* or *felt* in the moment of their removal? It is calculated, that, through the habitable globe, seventy thousand of the human race die every day. And it is well known, that, in all civilized nations, dying persons are carefully attended, in their last moments, by relations, friends,

* Gen. xxxv. 18.

friends, and neighbours. But how strange, that more than twenty millions of souls should, in one year, pass by above forty millions of spectators (allowing only two attendants to every dying person), and neither be seen nor felt by one of this vast multitude; no, not in all the generations that have gone before us! It is most certain, that the soul, at death, leaves the body, and enters on its separate state. But it is absurd, in the extreme, to say that the brain is taken out of the skull at death; and yet it must be so, if the brain be the soul. This single circumstance is sufficient to give the lie to all that these gentlemen advance, in proof that the brain is the soul; or, that the soul is material.

Hence we may clearly see, that the rational soul is immaterial, and therefore immortal; and that, as it has none of the powers or properties of matter, consequently it must have properties
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peculiar

peculiar to its spiritual and immortal nature.

The first thing I observe with regard to the rational soul, is, its inhabiting and animating the body through the whole period of life ; yea, this relation is not finally destroyed at death, but only suspended for a longer or a shorter period, as their dissolution happens a long time, or but a little, before the general judgment. And even in the separate state, they have still a connection of relation, though not of intercourse with one another ; and, like the most intimate friends, that, by royal authority, for some fault, have been banished from one another for a while, when the period expires, they shall meet, with the warmest cordiality, to part no more ; but to enjoy their ancient friendship, with extremest satisfaction and heightened delight.

I believe none will pretend to unriddle

dle the union between soul and body ; nor will it loose the knot, to say that the mind acts on the animal spirits ; for these animal spirits are matter, as well as any part of the human body ; for the nerves, on which they act, are all tubes, and, in muscular motion, seem to be filled and dilated by matter, though of the most subtile nature ; and, indeed, it should be very fine, since it is all that the materialists allow us for a soul ! But the soul is superior to all matter, and does not act by contact or impulsion.

I shall give one conjecture here, that has nothing in it repugnant to revelation or reason, and let the reader judge for himself ; and that is, that angels act on the subjects of their operations, in a manner similar to the soul's action on its own organized body. It is acknowledged that angels are pure spirits, though created and dependent ; and it is also divinely attested, that they

have been messengers of mercy and of vengeance; in executing of which, they have acted like material or corporeal beings. When Lot was remonstrating with the Sodomites, who were begun to jostle him against the wall, the angels put forth their hand, pulled him into the house, and bolted the door. And next morning, when the confusion of their minds was so great, that Lot and his family lingered, the angels laid hold on their hand, and assisted them out of the city; then admonished them to escape to the mountain.

Again, when the first-born in Egypt were smitten at midnight, though the sacred historian ascribes it to God, yet the Psalmist tells us, That he did it by the ministry of angels, Psal. lxxviii. "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." For though wicked angels may be very ready to destroy their own slaves, yet I rather take this passage

passage to allude to the holy angels, who are honoured to minister to the faints, and be instrumental to the safety or deliverance of the Church. In accomplishing of which, they may well be called evil angels, or messengers of evil, executing tremendous judgments on the wicked.

When the Assyrian army was mostly cut off in one night, it is said, an angel of the Lord did it; not an angel of darkness. Daniel also ascribes his deliverance from the lions to the ministry of an angel, shutting their mouths, while he lodged a whole night among these monsters.

Now, it has been the opinion of some, that the agency of angels, in all these things that are ascribed to them, is effected merely by their *volition*, or willing it, along with the supreme will of their Maker. But I think the volition of the Supreme Being is so perfect, that there is no need of a second agent;

agent; and though the same may be said of his power, that it is so perfect, that there is no need of any instrument to co-operate with him; yet, since he is pleased to use the ministry of angels in the kingdoms of nature, and of providence, it seems proper to allow to immortal principalities a power of acting, according to their commission, on material bodies, distinct from, and superior to, their *volition*, or willing it to be so. Though of this power we must confess our extreme ignorance.

Although we neither speak nor walk against our will, as free agents; yet the human soul must exert more than a bare *volition*, even an *active impulse* on the animal spirits, to make these organs perform their functions. So, when Gabriel was sent to the blessed Virgin *, his willing her to be acquainted with the wonderful conception must have remained a secret to her, unless he had announced the welcome message to her
in

* Luke i. 26,—36.

in so many words. In like manner, when the angel was sent to liberate Peter *, his willing it would never have procured his enlargement, unless he had struck him on the side, desired him to dress himself, and directed him to follow him. Indeed, it is said, The “ great iron gate opened to them of its own accord ;” that is, for ought Peter saw : But the angel, no doubt, applied his power invisibly to it ; as, on a former occasion, they rolled back the stone from our Saviour’s sepulchre. But to ascribe all this to their simple volition, puts them too much on a level with their Maker. Moreover, was their volition only necessary in executing their various commissions, they could, to equal advantage, perform that before the Throne in the Highest Heavens, and need never appear on our earth ; but we find them always sent to the scene of action,—to Sodom, when Lot was delivered ; to Egypt, when

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* Acts xii. 7.

their first-born was slain ; to Elifha, in the appearance of horses and chariots of fire, when furrounded by the Syrian host ; to the Assyrian camp, when an hundred eighty and five thousand were slain in one night ; to the three Jews, in the fiery furnace ; to Daniel, in the lions den ; and to our Saviour, suffering in the garden. Likewise, the human soul acts on the body in a manner superior to volition, by pushing the animal spirits into real action. How many sluggards may be found in human life, who, with their yawning wishes, and listless volition, are *intending* or *attempting* many things, but perform nothing ! But there are some souls who second their volition, by exerting their invisible power over the mental faculties, and bodily organs ; for man does not meditate on a certain subject against his own mind, more than he speaks or walks against his will. In this men and angels differ ; for the rational soul and organized body to which it is united,

united, and on which it acts, make but one person; but the angels have no personal relation to the subjects on which they act.

Some anatomists are pleased to show you the seat of the soul; but the soul, being purely immaterial, can neither stand, nor sit, nor lie; and so can have neither footstool, chair, nor bed. It inhabits in the whole body, wholly in every part, and indivisibly; that no loss of limbs or substance, can impair or mutilate the soul.

There are some things, both in body and in mind, that are not under the controul of the soul, or depend not on the will. In the body, the pulsation of the heart, circulation of the blood, and secretion of the fluids. In the mind, a succession of thoughts; for though we can change the subject, yet we cannot cease to think, sleeping or waking, more than we can cease to be! From this wonderful relation between

soul and body, by sickness or pain the animal spirits can be exhausted, the circulation of the blood stopped, and the union between soul and body dissolved, which is death; and, on the other hand, by anguish preying on the soul, the body can become a skeleton, and crumble into dust.

This union between soul and body is not the less wonderful, that it is so universal, and common to all mankind; nor the less to be admired, that the generality of mankind pays so little attention to it. By it, time and eternity are connected, the visible and invisible worlds united. If man was all matter, as these gentlemen contend, he could have no concern with futurity, or the world to come; and if all spirit, he could not be adapted to this present state, but be like the angels; but, consisting of soul and body, he is interested in both worlds, and it is his duty to attend to both. Should a man neglect the duties of his station, and cast off all
care

care about the affairs of this life, upon pretence that he was employed in preparing for a world to come, we must have but a mean opinion of his judgment, with respect to his duty, and no very sanguine hopes of his success in these highest concerns. On the other hand, if we find a man so swallowed up in the affairs of this life (time, talents, thought, and attention, all employed in the pursuit), that he *seldom thinks* on a world to come, and gives himself *no concern* about futurity; though, among men of business, he may be held up as an example, and beheld with admiration, because he has made a fortune; yet, without severity, we may pronounce him a downright madman; but when we find a man that divides his attention between soul and body, neglects neither, because he is connected with, and interested in both; and in his own frame sees heaven and earth, an heavenly mind, an earthly body; a transient life in hand,

an eternal state in hope, and is diligent in his calling, because it is his duty; nor negligent in his devotions, because it would be his sin; we may pronounce this man truly wise; and he may hold up his face among men, as doing good in his generation; and among angels, as improving for their heavenly society.

Though the bodies of the righteous will for ever be possessed of the properties of matter, being composed of flesh and bones, and so tangible, and possessing a given space; yet, after the resurrection, they are said to be spiritual bodies: That is impassible; or that can feel no weariness, no want, no pain,—needing no more the supports, or the comforts of created good things,—as meat, drink, clothing, lodging, rest, than if a spirit; nimble and active, and no more a clog to the soul; and raised for ever above the reach of death.

Here the materialists must be for
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ever confounded ; for nothing like reason can be found in matter, not in animated matter. This very mode of conveying my ideas to my fellow creatures, in which I am this moment engaged, sets me above the whole brutal creation ; for the most sagacious of them can never be taught to communicate their thoughts to one another at a distance, of either time or place.

By reason, I understand a power to see the propriety and impropriety of actions ; investigating an effect to its cause, comparing one thing with another, and drawing conclusions. As reason exalts man above all the lower creation,—so, to be deprived of the exercise of reason, renders him an object of the deepest compassion ; but, in such cases, the defect lies all in the animal spirits, the nervous system, or bodily organs ; for the soul, being immaterial, can suffer nothing in her faculties, in a physical sense, whatever she may in a moral ; because, owing to the inexplicable

cable union between soul and body, the soul may, and must be found and compleat in all her powers ; and yet the man may be an idiot, or a lunatic ; just as the animal spirits may have no defect, and yet the man may be blind, dumb, and deaf, through a total or temporary obstruction in these particular organs. The soul, in virtue of this union, is under necessity of receiving impressions from bodily organs ; and if these are disordered, the impressions cannot be just, and the soul can no more disengage herself from these false ideas, than she can uncase herself of the human frame ; and the sounds that harass a person in the rage of a fever, are as real to the soul as ever the discharge of cannon, or peals of thunder, in time of health. And owing to this wonderful union, this mental derangement can be brought on alike, by violence against the material frame, as by fevers, blows on the head, narcotic medicines, &c. or violence against the soul,—as excess
of

of grief, of fear, of joy, anger, deep thought, &c. ; and consists of various degrees, and sometimes only in one point, that if we converse at large with such persons, we are charmed with their good sense ; but let us introduce some particular subject, and anon, they are irrational and deranged. When madness is pretty much confirmed, sometimes the human soul resumes the government of the animal spirits and bodily organs, for a little while ; and these are called lucid intervals ; which proves that the defect lies in the material frame, and not in the soul. By the bye, madness attended with fever, constant or periodical (nature's struggle to throw off the peccant humour that causes the delirium), affords greater hopes of recovery, than where no fever comes along.

Whatever epithet we affix to reason, if by it we understand wisdom, knowledge, judgment, or understanding, yet a vast field opens before us, while we
admire

admire the inventions of men. And the first we mention, is language and letters. For, though language, no doubt, at first was given to Adam in Paradise; where he gave names to all cattle; and which first language continued to be spoken for eighteen hundred years. Yet, when the confusion of tongues took place at the building of Babel, still the same characters might have been continued by the speakers of the new tongues; as the greatest part of the European nations does at this day use the Roman alphabet, to express their various languages. It is true, Turkey in Europe, and Russia, have alphabets of their own. But at first their invention not only multiplied the languages, but diversified the letters; that the dissimilarity was as great between the type, as the tongue. They also differed greatly in the direction of the line; while some wrote from right to left, as the Hebrews, &c.; others from left to right,

as

as the Greeks *, Latins, &c. ; and some from head to foot, as the Chinese ; but I know of none that wrote from the foot upwards. Nor are we to imagine that there is no language spoken in the world at this day, that was not at first used amongst the confounded builders of Babel. Now, though the first design of Providence, in confounding their language, was to scatter the nations abroad the earth ; yet, by it he had also a kind design in future †, to unite the scattered nations in one religion, the religion of Jesus.

- What a noble invention is letters, by which the sages of antiquity can instruct the latest posterity, and men can converse with their friends through the habitable globe ! It is an excellent invention,

* The Greeks are said by some, once to have written from right to left, like the Hebrew ; but how they, and they only, should make such a material change, I cannot comprehend. Vide Robertson's Hebrew Grammar.

† Acts ii. 8,—11.

tion, in which all nations are agreed to contrive certain characters, types, or letters, to which they affix certain powers or sounds; and which, when joined together, form syllables and words, which always convey the same meaning in that language to which they belong. And as the Grecian empire succeeded the Eastern or Persian, and was succeeded by the Western or Roman, so the Greek alphabet came nearest to the Roman, in figure, of any of the Oriental alphabets; and several of its types and words are to be found even in the English language. But what must stamp the greatest glory on this invention (whatever the language be), is, that the volumes of Revelation are thus communicated to men; whereby divine mysteries are brought to light, the doors of heaven thrown open, and eternity, with all its wonders, brought in view.

Another great advantage of committing language to writing (whether on tables of brass, or stone, or parchment,
or

or paper), is, that the wisdom, inventions, and improvements of the first ages, are transmitted to all future generations. Now, improvement is progressive; for reason is not like instinct, that admits of no addition, of no extension. But in what a glorious light must the human soul appear; since the inventions of some men not only promote the happiness, but excite the admiration of their fellow creatures! The Philosopher, the Legislator, the Astronomer, the Mathematician, the Limner, the Artist, &c. surely have something about them more than mere matter. The noble museums, all over Europe, must astonish every beholder at the admirable productions of art, as well as of nature; yea, what force of genius is displayed in many different branches of manufacture! And mechanics dispute the garland with some of the more liberal arts.

By reason, we can be confirmed in our belief of some things so strongly,
that.

that no sophistry, no false arguing can stagger us. Such as, that the whole is more than a part, that the cause must precede the effect, and that thinking can never be attributed to matter. Man has often been called a *Microcosm*, a little world; and when his reason is divinely illuminated, his soul may well be called a little heaven, in whose horizon all the divine perfections sparkle. Though, through universal depravity, and the corruption of manners, religion is stamped with opprobrium, and virtue with disesteem, yet, as reason is the highest ornament of human nature, so religion is the brightest ornament of reason; and the acts, statutes, and laws of all civilized nations, have, for their ultimate end, the suppression of vice and immorality, and the encouragement of sobriety and virtue.

With wonder we may see the powers of the soul attracted by the perfections of Deity, and what ample scope the enlightened

lightened soul shall find for her every faculty in a future state, in an invifible world, none can tell. But how lamentable, to fee human fouls, by attention to trifles, shrivelled up to the fize of perifhing things ! For there are fome ; alas ! there are many, who never dart a thought beyond this prefent ftate of exiftence ; and yet are the men that make a great figure on this mortal ftage, and are imitated with admiration, accofted with flattery, or beheld with envy. But the acquifition of wealth, or conqueft of kingdoms, is but mean employment for an immortal foul.

If we can prove that the foul, from her own native fpirituality, has an aptitude to hold communion with the invifible God, it fets it above doubt, that the foul and matter are as diftinct as heaven and earth, as light and darknefs. And though the generality of mankind fhould know nothing of this
noble

noble attainment, yet that militates nothing against the position, but is rather a proof that a mighty change has taken place in the rational world, to the worse, by the introduction of moral evil, through the fall of our first parents. Just so, though a man should become blind, still his eye, in its very figure and humours, has an aptness, were all obstructions removed, to collect and convey the rays of light, or the images to the optic nerve. What a grand view has the enlightened soul of the pious philosopher, or rather of the humble Christian, of all the essential glories and divine perfections of Deity, as far as revealed in the scriptures; and who feels after God as his chief good, and centre of eternal rest! Now, separate this soul only as far from God as matter, and no language can describe the state of his mind. All the heavenly beauties disappear, and nothing but gross darkness furrounds him. How sad then their situation, who shall
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be punished with everlasting destruction from his presence, and the glory of his power ! I ask, Can matter, however finely modified, rejoice at the remembrance of divine holiness, depend on divine power, confide in divine faithfulness, acquiesce in the divine government of the world, believe divine omniscience, be filled with lively awe at divine omnipresence, and venerate and adore the divine excellence and perfections ?

Another thing remarkable in the human soul is, willing corporeal and mental actions. And though there be many operations in the animal œconomy above the controul of the human soul, as the circulation of the blood, and secretion of the fluids ; nor can it divest itself of hearing, seeing, smelling, tasting, feeling ; yet, how entertaining to see with what expedition and alacrity the will is obeyed ; and, as an Apostle expresses it, the subserviency of every

every member to one another is so exact, that there is no schism in the body; and scarce has the mind formed an expression, but the voice communicates it to all at hand. Thus we may see, by the by, what a noble gift the human voice is, by which one man can instruct or entertain thousands at once, and communicate his mind to many as well as to few. And an articulate voice, with a rational soul, is bestowed on men alone; for, though some creatures, as parrots, magpies, stirlings, can be taught to speak and sing, still they can make no selection of propriety in their subject, of idea or connection in their theme; but just what they daily hear, sense or nonsense, they repeat by rote*.

Though

* As the noble faculty of speech is conferred only on man, what a pity that it should be debased to profane swearing! But as no words can be found strong enough in language to exhibit the folly, the gustless gratification, the immorality, and ill-manners of profane oaths, so no sensible person will indulge himself in it.

As some of the author's much-esteemed acquaintance, at
times

Though the power of articulating be natural to the human species, yet language is the gift of Heaven; for, let a child be brought up without hearing any language at all, he must be as ignorant of every language, as a child born and brought up in Great Britain, would be of French, Italian, or Arabic. Yet, through length of time, suppose a party of such mates (if I may so call them) were to live together, they might form a sort of gibberish, by which they might make a shift to understand one another.

It is as essential to the soul to be still thinking, as for a living creature to breathe. And the *unconscious moments*, that sometimes seem to overtake us, arise rather from our not thinking in a regular plan, or on a particular

times may be apt to forget themselves, the above hint is, in the most respectful manner, offered as a caution to them, to be more and more on their guard, and as a modest protest against the practice.

cular subject, or not committing our thoughts to memory, than from our souls ceasing to think. And here we may see how some persons seldom or never dream, while others dream every night. Either the impressions of their thoughts in sleep are stronger, or their memories more retentive than the others. When persons are much occupied in business through the day, especially if they are *anxiously* engaged in it, they are apt to dream greatly in the night. Thus, says Solomon, "A dream comes through the multitude of business." Yet, it cannot be denied, that some dreams have been by the ministry of angels, and not to be ranked among that croud of reverie, which pass through the mind while the judgment is suspended by the person's being asleep.

Another mental operation which we can will, is, thinking or meditating on a certain subject, and in a regular

gular plan. Thus, a person alone can converse with the ages before the flood, or with last days of time. He can exult at the creation of worlds, and feel in the dissolution of nature. Now, whether shall it most excite our pity, or rouse our indignation, to see men reduce a rational soul into mere matter; a soul possessed of such noble powers as may astonish us? How vast is that reach of thought, and stretch of conception, that can inclose such an expanse, that all creation is to it but a point; and yet this expanse is but a point, or less than a point, to the divine infinitude!—That thought that can shoot forth through such a duration, that millions of years are to it but a moment, and yet this dreadful duration is not a moment to eternity! For the greatest numbers that can be named, are but so much time, and time bears no proportion to eternity. The swiftest motion we know is that of comets, in their perihelion,

or when nearest the sun ; but how flow and languid to thought, that steps from earth to the most distant stars, darts from pole to pole, springs from system to system, and flies from heaven to hell in a moment !

Without judgment and memory, we could arrive at no knowledge, either in languages, arts, or sciences. Without memory, we could retain nothing ; and therefore, after application to any study for months or years, we should just be as wise as when we began. Hence we infer, that, in the decline of life, when the animal spirits grow languid, and there is a lassitude seizing on the whole human frame, it is very improper to begin our studies.

Though there be degrees of memory, yet it is a gift common to all mankind ; and by it we can recal many past events, and when to us at the time entirely lost, we revolve in
our

our mind whatever we can recollect in our memory; like turning over the pages of a book for some particular sentence, till we recover what we seek, or find that it has entirely escaped our memory. Without judgment to see the connection of things, and to arrange every thing in its proper place, our intellect would be like the chaos, devoid of light and beauty, of order and utility. But where a solid judgment and a strong memory unite, what a store of useful knowledge must be found there; and to whatever particular branch of science his predilection shall lead him, how must it be improved, and he excel in it! What, I ask these gentlemen, in matter bears the least analogy to memory in man? Are there not some men that can converse in several living languages, and translate the dead? That are perfect masters of the various systems of philosophy, astronomy, &c.; and, in a word, have in

their memory the substance of more volumes than a horse could carry? One of the Roman emperors could repeat the names of his whole army, which would have filled whole reams of paper. Mithredates is said to have spoken twenty-two different languages; and Lord Thomas Cromwell could repeat Erasmus' Latin Testament without book. One thing is remarkable, that there is no overcharging memory; when ten thousand things are committed to memory, you may commit ten thousand more, and so on for ever; nor is it because we remember one thing, that we forget another. Though memory is a mental faculty, and belongs mutually to the soul and animal spirits; yet, from that inexplicable union that subsists between soul and body, when the body begins to fail, the soul, or the animal spirits, cannot exert themselves in that line; and so the memory fails, which is also the case with all the other faculties.

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But what an excellent companion must that man be, whose memory is stored with useful knowledge, and interesting events, if he chuses to communicate them ! Yea, such a person may beguile the solitary hours, and entertain himself alone. Here we must likewise observe, that, according to the faint or deep impressions any thing makes on us, so it is soon forgot, or long remembered. Thus, the daily occurrences of things common in life, are generally short-lived, while grand, uncommon, and interesting events make long impressions.

Though some of the passions of the human soul are the same that are to be found in some brutes, yet there is a controul in the rational mind over the passions, which no inferior creatures can attain to ; as there is also a wide difference in the origin, or cause of their passions. For, as the spirit of beasts is matter, so nothing but mat-

ter can excite their passions. They can neither have love or hatred, joy or fear, from any thing immaterial, and which is neither felt nor seen in any respect. That *storge*, or natural affection, which some of them have to a very great degree, is so much like matter in motion, that whenever the impelling force ceases, these feelings and affections remain at rest for ever. But among the human race, some sufferers go mourning to their grave.

Love is the noblest passion in the human breast, to which nothing in matter bears any resemblance. Attraction may bring bodies together, but cannot make them occupy each others orbit, or become centres to one another; but love can put one person in the room of another, even to danger and death. Nevertheless, the soul is exalted or debased, according to the object of its love. To love our species (though some of them
should

should be slaves), is humane ; to love our country, is like a patriot ; to love our friends, is natural ; to love our benefactors, is grateful ; to love virtue, is to act the Christian ; to love our enemies, is heavenly ; and to love God, is to be like the angels of light.

As for Anger, it is so derogatory to the dignity of human nature (that is what human nature once was, and what it should always be), so repugnant to human felicity, and so inconsistent with human prudence (seeing it rests only in the bosom of fools), that the less it is known in the world, the better. Every thing that springs from this bitter fountain, wrath, envy, hatred, malice, must be poisonous. Yet, under proper regulations, even anger is sometimes useful in human life, and has no similitude to repulsion in matter.

The rational soul is also capable of

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Joy,

Joy, that the most subtle matter knows nothing of. There have been undoubted instances of some men, that, at certain seasons, have been filled with joys so exalted and refined, that they seemed a-kin to the joys of Paradise, where human disasters, and mortal pains, are known no more; joys so truly triumphant, that the tormenting flame, applied to the body, could not abate them. Nothing in matter can be found similar to this, nor in the brute creation; for though some of the most sagacious of them can at times discover signs of felicity or fondness, yet these emotions are always raised from sensible objects, and never from any thing absent, once forgotten, or immaterial.

Again, the human soul can feel Anguish to the most excruciating degree; such a degree as is an indubitable proof of its immortality. For nothing less than immortal could sustain under

der such a weight of anguish, that the body, though not the first sufferer, yet, from its union to the soul, is brought to the dust of death, while this mental distress either brings on some wasting disease, or drives the unhappy sufferers to such extremity, that they finish their present state of existence, if possible, to fly from themselves. Say, Can a soul that can boast of nothing but mere inert matter, feel in such a superlative manner? View matter in every state, in every form, and under every process, and it may excite wonder, and rouse admiration; but can it call forth your tender feelings, and harrow up your very souls? On the other hand, walk through the cells of a mad-house, and see what deep melancholy, and pungent sorrow pain you, from the eyes of the insane! And silently reflect, how miserable, beyond description, must be the state of future woe, where every thing that can render wretched is in the extreme;

and every ray of hope, every prospect of future deliverance, is for ever gone ! For as the shame of a degraded seraphim, or the anguish of a fallen archangel, must be felt by them in a stronger degree, than by spirits less noble in their nature, or less exalted in the scale of being ; as a crowned head reduced to begging, must have feelings which a gang of Egyptian mendicants, or begging gypsies could know nothing of. So, after death, men being in many respects like spirits or angels, will feel these heavenly joys, or infernal torments, make deeper impressions on them, than these joys or torments could do in time. For insensibility is the *sin*, the *curse*, and the *characteristic* of fallen creatures now ; but then, as the powers are more expanded, and the faculties more enlarged, so they are capacited to receive greater degrees of happiness, or of anguish ; therefore there will be different degrees of felicity or woe among

mong the spirits adjudged to either state, though every spirit and soul will be brimful in their several states.

Moreover, the human soul can be delighted and charmed with harmonious notes, and fretted with jarring sounds, with insignificant tumult and noise ; but to matter, all percussions of the air are alike. Nay, the most sagacious of the brute species cannot be entertained with objects, from their beautiful colours, noble grandeur, or nice proportion.

Another, and most noble faculty of the human soul, is Conscience, to which there is nothing similar in matter ; for matter can never think,—but thinking is essential to conscience. We have seen that matter can have no association of impulses ; but conscience can reflect, and so must exercise memory ; can compare actions, and excuse or condemn. In a word, as the Deputy of Heaven, in every human

human breast, Christian or Heathen, its voice *must* be heard.

If the materialists will pay no attention to conscience, calm and unruffled, let them attend a little to an awakened conscience, and see if it does not exceed whatever storm can be raised by agitated matter. Arrayed in tremendous majesty, it commands an awe through the whole soul. The loudest thunders are but gentle whispers to its reproofs ; and the stings of scorpions but light touches to its severer lashes. The treasures of kings cannot bribe it, nor the threats of royalty silence it. Darkness, that stops the carnage on the field of battle, and shelters the trembling fugitives from the fire of the foe, is of no service here. Light, so pleasant to the generality of creatures, is irksome to a troubled conscience. Even sleep, that universal balm to worn out nature, is a stranger here. Its testimony is better than a thousand witnesses, and has sometimes
brought

brought to light secrets concealed from every human eye. In short, the mental storm, by this enraged, this inexorable tormenter, sometimes grows to such an height, that the sufferer can stand it no longer ; but, to escape from himself, finishes his present state of existence.

But, passing other things, I shall mention a singular property of the human soul, supported by incontestable facts, which is, *That it can be impressed with forebodings of danger and death.* Though no regard is to be paid to that gloomy and melancholy class of mortals, that are always predicting miseries to themselves or others, from their dreams and ominous incidents ; yet, what I speak of, has befallen solid, sensible, rational, philosophical, and religious characters ; and is a proof that there is a world of spirits which can act upon one another without a material medium.

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Here the disembodied state breaks in on our thoughts ; and we, who believe the immortality of the soul, ought not to turn pale at the prospect. Though we consist of spirit, as well as of body, yet our ignorance of a world of spirits is very great. Two things, however, seem to be for ever debarred from men and angels ; to wit, *solitude* and *annihilation*. He who necessarily exists, is pleased to preserve in being for ever, sun, moon, and stars, how much more men and angels, who can hold communion with himself, through eternal ages ! Again, 2. To make every rational being social ; so that there is not one solitary spirit among all the ranks of intelligent creatures. Yea, in spite of the dreams of Unitarians, there is in the Godhead a Trinity of Persons, whose Unity in Essence, Unanimity of Operation, and Mutual Communication must afford a Felicity to each Divine Person, of which no created intelligence

gence can form a proper conception. Then, if angels and the souls of men have sociality in their very natures, there must be modes of mutual communication among them; otherwise their society must be ideal, not real: And, if their society be perfect, as it must be, they must be intimately known to one another; and to this end, they must be able to discern one spirit from another. Now, to us who dwell in clay, and are so conversant with material things, difficulties croud before us how these things can be. But to suppose that the angels cannot know one another, and cannot converse with one another, is to make them inferior to the human race, even in this imperfect state, who, in many respects, are their superiors; and disembodied souls are in many points like the angels; therefore they too must *know* and *converse* with one another. From things then that fall daily under our eye, we shall venture a conjecture.

conjecture on this subject, and let the reader judge for himself. Among men there is such a likeness, as distinguishes them from all other creatures; and yet there is such a copious variety in their nicest similitude, as distinguishes one individual from another, not to speak of Laplanders, Negroes, Hottentots, and Indians, but of the inhabitants of the European nations. And we find this difference, 1. In the figure or shape of their bodies; 2. Not to speak of their colour or complexion, in their mein, gesture, attitude, or motion in walking or running; 3. In their voice; and, 4. In their visage; that, notwithstanding what has been said of some twin-brothers, yet, in these respects, there never have appeared two quite alike. Even in what they acquire, there is a happy difference. Let a great many boys be taught by one writing-master; yet, when arrived at active life, not two of them shall write alike. Hence
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the difficulty of counterfeiting another's hand, and the utility of every hand having its own peculiarity. Again, in their stile, or composition, you will find such a difference among authors, though they agree in the great out lines, that a reader will be highly entertained with various essays on the same subject. Did we not daily see it, it might seem next to impossible, that, among so many millions of human creatures, there should be such a difference in the features of the face, as enables us to distinguish one person from another, and yet the component parts (brow, eyes, nose, cheeks, mouth, and chin) so similar in all. Hence I infer, that it is not impossible for the Infinite Creator to pourtray on millions of spirits, by the arrangement of their faculties and passions, such a distinction as makes them easily known to one another, and from one another. As a limner may diversify the same picture to a great extent,
by

its shades, or different gradations of colouring, so the great Creator of all beings may bestow on angels, who all excel in strength, a gradation in might and power, till the highest shall be a Gabriel, *the strength of God*, that is the brightest instance of divine power bestowed on a created intelligence. Likewise, they may differ in wisdom, tho' the lowest in their scale must be an oracle for wisdom, compared with the wisest of men. Therefore, as we know one person from another, by the difference in their stature; so, by the gradations of their perfections (and yet none of them has any imperfection), the angels may know, and be known to one another. Moreover, the very combination of their powers or faculties, though we cannot comprehend it, may mark every individual in the class of angels. These blessed spirits who, in Job, are called the *morning stars*, may resemble the stars in another sense, in that they emit
various

various coloured beams, yet still every one is all beauty and brightness. But whatever difference may be found among the angels, it will argue no defect, more than a difference in the human face and voice, can be a proof of imperfection.

Now, since we are, as it were, conversing with a world of spirits, let us reflect, what a majestic, noble, and interesting sight it will be for a soul, just unclothed of clay, to lift up its eye (and an eye suitable to that state it will have), on thousands and ten thousands of spirits, all employed, to eternity, in concerns of the highest moment, to which the struggles of royalty for crowns and kingdoms, bear no proportion, and created with such a disposition of powers, such an arrangement of properties, as will distinguish them from one another for ever. And such a prospect is just waiting us, on the back of death.

The second thing we would attend
to

to a little here, is, how spirits converse or communicate their ideas to one another. And indeed the material and spiritual worlds seem only to differ in their organs and mediums of communication ; for, in either, it is the spirit that ultimately acts on the spirit, and it seems as intelligible that pure spirits, that is, angels, and souls of men departed, should impress one another, or communicate their ideas to each other, by the powers essential to themselves, as by material organs and mediums, so opposite to the nature of a spirit.

Various have been the methods in which the angels conversed with men of old. Sometimes in a bodily shape, as with Abraham, Lot, and Jacob ; sometimes by a voice, as to young Samuel ; and sometimes in a dream, as to Jeremiah, Joseph, &c. Now, when the message was delivered in a dream, the angelic spirit impressed the human soul, without the instrumentality
of

of medium or organ, while the man was fast asleep. Therefore, if an angel can converse with a soul while united to matter, without medium or organ, it is plain that they can converse with them in the disembodied state, without any difficulty. The angels, under the name of morning stars, and sons of God, are said to sing together, and shout for joy at the foundation of the world. Now, this morning hymn of creation must be audible to all the heavenly multitude, since they all bore a part in the concert. Some of the angels, in scripture, have names which refer to some particular property, of which they are possessed, as *Gabriel*, *Michael*. Now, what one or two angels have, all the angelic hosts may have. And, though we cannot comprehend it, yet infinite power, and infinite wisdom, can so dispose the faculties of every intelligent being, as will make the dissimilarity as great among them, as that which prevails in
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the features of the human face. Yea, though the difference should be never so small, yet so accute is the knowledge of these pure spirits, that they shall easily perceive it, which is sufficient for them. In a word, though we must remain much in the dark, with respect to the manner *how* they know, and are known from one another, yet, from the wisdom and goodness of their Creator, from the perfection of their nature, and from the happiness of their state, we may be assured that it is so with them. The case is the same with respect to the apostate angels, who, by their fall, lost only their innocence, and moral rectitude (an irreparable loss indeed), but none of the properties essential to a spirit. And this mutual knowledge, and mutual communication, as it heightens the felicity of holy angels, and the spirits of departed saints, so it augments the anguish of the devils and the damned.

I beg

I beg leave to make one conjecture here, which is this, That as the great Creator has made a material, though very subtile medium for conveying sights and sounds to the inhabitants of the globe, which is so absolutely necessary for every purpose, and every comfort of life, in their present state of existence ; so he may have created a spiritual medium, by means of which angels and human souls, when disembodied, can communicate their ideas to one another, and so converse together. And as our material medium extends as far round our globe as is necessary for the inhabitants thereof, so the *spiritual medium* may extend as far as universal nature ; and farther angels cannot be sent on messages, nor act as ministering spirits, where no being exists but Deity himself. Should it be objected, That such a medium would differ nothing from a spirit itself. I answer, There is an essence proper to every spirit,

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whether

whether angelic or human, besides their faculties; for, though self-consciousness, thinking, reasoning, &c. be essential to every spirit, yet it does not follow, that spirits have no essence distinct from their faculties, which are only powers to perform certain actions or exertions, peculiar to spirits. When a man falls into a fainting fit, or a swoon (*deliquim anemi*), he can neither think nor reason, nor have self-consciousness; but his soul, because its essence is distinct from the faculties, suffers nothing; nor even in a swoon ceases to be a living, acting, spirit. I grant, we cannot comprehend what such a medium is, nor can we comprehend what a spirit is, or what our own souls are. Then we see it is possible there may be such a medium, extensive as the *ubi* of spirits, by means of which they may communicate their minds to one another at very great distance. Even among men, without words or signs, we can survey

vey their inmost soul, while we see fury *flash* from their eye, fear *agitate* their whole frame, joy *sparkle* in their countenance, and sorrow *sadden* every feature. Now, if, in the imperfect state, one man can read the mind of another, by the eye, or some external signs, what may be expected among angels, that are so high in knowledge; and among happy human souls, who are then like the angels of light?

Suppose two friends, who have long lived at a distance, but have kept up a constant correspondence with each other, should change their situation, and dwell in the same city, or in the same house, could not they converse as freely together (*viva voce*), by word of mouth, as by the medium of pen, ink, and paper, with the assistance of messenger or post? Just so, is it not more natural to think that a rational spirit can impress another spirit, in such a manner as to communicate its ideas distinctly, without organ

or medium, than that both these spirits, being embodied in organized matter, should act reciprocally on each other; first, the spirit communicating ideas to its own animal spirits; then these animal spirits to the organs adapted to convey, by a proper medium, the ideas to the organs of that body animated by the other spirit; and these organs, by the animal spirits, give the idea ultimately to the rational soul? Where pure spirits (such as angels and disembodied souls of men) can impress pure spirit, must not the impressions be more perfect, and the communications more distinct, than where the medium can be disturbed, the organs disordered, and the animal spirits confused?

Again, good and evil angels, according to the scriptures, can * dispute with one another, and therefore must communicate their ideas, or converse together; and, no doubt, they may

* Jude, ver. 9.

may as easily do this, as contend, or fight against one * another, as the inspired volume informs us ; and tho' to figurative, emblematical, and parabolical expressions in scripture, we are always to attend to the chief scope and meaning of the place ; yet nothing is ever advanced in simile, parable, or figure, that is impossible in the nature of things, or that never has, or never can take place ; therefore we see there may be wars between angelic hosts. But how it is carried on, whether by opposing angelical energy to diabolical force, or by disputation, wherein the heavenly principalities may object against the infernal powers, that whatever exists through universal nature, must submit to the domination of the Almighty Maker of all ; and that they, however much against their will, must also obey : To which, perhaps, they may recriminate, that their first offence did not deserve so

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* Rev. xii. 7.

severe a punishment as to be rendered miserable in the extreme, without the least prospect of recovery ; and that therefore they will oppose the Almighty and his kingdom, wherever they can. But whatever way the encounter is carried on, it must be terrible beyond description ; since, if permitted, they could raise tempests that would make our earth a desolated plain *, forests and cities, if not rocks and mountains, being swept along, and mingled in one universal ruin, while the inhabitants are buried in death. However, the holy angels have it always in their power to call in the help of an Omnipotent Auxiliary, and therefore are always victorious. Yet, such is the power and malice of these mighty spirits, that whenever a new opportunity offers, they renew the battle with all the fury of consummate despair, though conscious that thereby they only add to their sin,
their

* Job i. 19.

their shame, and their anguish. But though there is defeat, there can be no death among the combatants that compose these immortal legions.

In a word, though it would be foolish, in such a depth of ignorance of the spiritual world, to fix the precise mode of communication that takes place among angels and disembodied spirits, yet we may rest assured, that they have a method of communicating their minds to one another *clearly*, which is a property the most subtle matter was never possessed of. And, as no man is ashamed of having a rational soul, why should any rational soul be ashamed of immortality, by which he serves himself heir of the glories and felicities of the eternal state? What heart-felt joy, and sublime satisfaction, must it afford to disembodied spirits in the perfect state, that angels and they can converse together! And who can tell what amazing depths of knowledge the angels

may communicate to them ! And, as far as permitted, they may announce to them the grand events that take place in the lower world ; and, when the happy period arrives, proclaim to them the final overthrow of Popish Delusion, Mahometan Imposture, and Pagan Idolatry, and the Glory of the Church in the Millennium State.

But how will human souls, in the disembodied state, rise indignant against themselves, for their keen pursuit of transitory trifles ; while truths of such moment, realities of such magnitude, were wholly overlooked, till for ever hid from their eyes !

Finally, Matter can never move itself, but is totally inert, in the fullest meaning of the word ; but the human soul can move itself, can apply its thoughts to any subject, as often as it will. Matter can have no association of impulses, but the human mind can
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have an association of ideas ; therefore, mind and matter are not the same.

“ But (say these gentlemen) attraction and repulsion are the alone properties of matter, which, playing upon the nerves, produce sensations that are the causes of thought, and are alike in mind and matter.” Well, grant that there is in Eternity, Infinity, Omniscience, &c. some attractive property that *draws* my thoughts towards them, but I can also think on *non-entity*, on *nothing* ; now, the most obstinate materialists will never have the effrontery to affirm, that a power of attracting or repelling, or any power whatever, resides in nothing ; therefore the whole of their arguments for the materialism of souls, must go for nothing, and can have no more power to persuade the reader into a belief of their scheme, than non-entity can have to attract the cogitative faculty of the human mind towards itself.

If the absurdities, the glaring absurdities that are inseparable from materialism, do not beget in the breast of every reader, not only a rooted disbelief, but a rivetted disgust of this doctrine, I should be apt to infer, that their own soul was elevated but a little above matter, and had too much affinity to the dregs, the filth, the refuse, the *caput mortuum* of the whole creation, that could *barter* his immortality (the boast of angels, and the glory of the rational world, yea, attributed *exclusively* to Deity himself*) for a dead sleep in the lap of annihilation.

Finally,

* 1 Tim. vi. 15. Since angels and souls of men are immortal, how is God said *only to have immortality*? Very properly, if we consider that angels and souls of men are immortal by the bounty of their Creator; He from the perfection of his own nature. Again, they must be upheld in their immortality, otherwise they should return to nothing; but He is independent in all his perfections. And, lastly, they are immortal only from the moment of their creation; but He from all ever more.

Finally, We have seen that the doctrine of the materialism must fall at every hand ; but I am not ashamed to say, that our folly will *dwarf* even the gigantic folly of materialists themselves, if we believe the immortality of our souls, and yet give ourselves no concern *where they shall be lodged, or how employed after death.*

FREE WILL.

AS for Freedom of Will, it is as necessary in the rational world, as gravity in the material. Without it, every thing would reel in confusion, and nothing but anarchy and disorder would universally prevail.

MAXIM I.

As, on the one hand, where there is no law binding a reasonable creature, there can be no transgression ; so, on the other hand, if a rational creature is created with an incapacity, or inability, of giving obedience to that law, there can be no transgression.

There must be a correspondent fitness between the law demanding, and
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the subjects yielding obedience. The law must not only respect things *possible*, but things *profitable* and lovely; that it may be a perfect law, and not the caprice of a tyrant; and the subjects must have a freedom of will, that their obedience may be cordial, and accepted.

MAXIM II.

Liberty of choice is as essential to the human will, as immateriality to the human soul. And, as *divisibility* destroys the soul, so *constraint* destroys the will; but the will can never be constrained.

A person may be compelled to do a thing against his will, but the will can never be forced. No creature can do it, no arguments can do it; for, if arguments prevail, he may change his opinion, but still with *freedom of will* he relinquishes his former view, and embraces another. For, though we lost by the fall of our first parents,
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the liberty of willing what is morally good, still our freedom of natural actions remains. Yea, the features of that first sin are to be seen in all our after crimes,—*a rushing willingly into things forbidden*, that we have more to lament the *corruption*, than *constraint* of our will.

MAXIM III.

The fall of angels and of men does not *destroy* any of the faculties essential to them as intelligent creatures. Only their innocence and moral rectitude is for ever lost, but they are angels and men still.

Understanding, affections, will, &c. by the fall, have suffered to an extreme degree; to such a degree, that, in scripture phraseology, the man is said to be dead; but still an understanding, though darkened; affections, though vitiated; and a will, though depraved, are essential to the human soul. Had their fall changed their rank in the
scale

scale of beings, their situation might have been less distressing than it is ; but a devil, though fallen, is still an angel, and according to the extent of his powers, is the extent of his torment. And man, though fallen, is still a reasonable creature, capable of severe reflections, and sustaining mental storms to a terrible degree.

But a fallen angel is in himself a more hateful creature than a fallen man ; because, being of a more noble nature, and higher order, all his bright powers, and shining perfections, are perverted into rancorous malice, and rivetted envy against every thing divine ; and the brighter their original glory, the more horrid the gloom of their eternal disgrace ! Moreover, all the fallen angels personally, if I may use the expression, joined with Belzebub, the prince of devils, in the grand rebellion, with free will, and full consent, and are for ever up in arms against their lawful Sovereign.

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They are also much more miserable than the human race, because, for them no remedy is provided ; but the most abandoned of mortals has a ground of hope, since, however few should be saved, Jesus is *officially* the Saviour of Adam's every son. Some of the ancient philosophers held, as a favourite doctrine, the transmigration of souls, which, they imagined, were thus punished for the crimes committed in the first human frame they had animated. In this odd conceit, however, they acknowledged the immortality of the soul, and retribution of crimes, while they thought the soul that had acted amiss, would at death be sent to animate an horse, a dog, a lion, or a sow. But no punishment (suppose transmigration possible) can be equal to that of continuing the delinquent in that very nature or frame which, by vice, he has debased. A tyrant among men is more odious than any beast of prey. And suppose, at
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his death, that his soul should animate another body, by way of punishment, instead of adjudging it to a wolf, a crocodile, a lion, or a tyger, it would be doomed to animate another tyrant ; for tyrants surpass in cruelty the beasts of prey of every name, which pay some respect to their own species, but the tyrant chiefly deals destruction to his fellow-creatures around.

MAXIM IV.

The divine prescience of all future events no way affects the liberty of the human will ; neither restrains nor compels it in any respect.

By Maxim II. we see that the *will* must be free, otherwise it ceases to be the *will*. We do not say that it is alike free in its choice of good or evil ; that was man's boast in a state of innocence, but now lost. Yet, as a river, for which a new channel is cut, runs with the same rapidity that it did in its original course (and run it must, else

else it is not a river, but a pool or a lake), and can never recover its old channel again; so the human will pursues, *freely* pursues the various objects of its desire. But it does not belong to the *will* to judge of the fitness or unfitness of rational pursuits; that is the province of the *judgment*, and where darkened (which is the case with all men by nature), *evil is called good, and good evil; light and darkness* are reciprocally misplaced; and bitter is put for sweet, and sweet for bitter.

We should certainly allow or ascribe as much perfection in working to the great Creator of all things, as to any artist among men, and infinitely more. Now, if a man makes an instrument or tool (an ax, a hammer, or a saw), and, with his own hand, applies it to every purpose for which it is adapted, here the maker is visible to every eye; but if the machine is moved with *springs* or *weights* (as a watch or clock), its *movements* must be seen,
and

and may be admired, while the maker is greatly out of view. But how absurd to say, that the man that made every pin, every wheel, every spring, and put the whole into motion, should not know the minutes it will point, the hours it will strike, and the various motions it will perform! And should not HE that formed the heart, and implanted every faculty, every passion, every principle there, not know every thought before it be formed in the mind, as well as every word before it be on the tongue?

If an artist can arrange pieces of inert matter, cast into such and such forms, can put them together, and can dispose of them in such a manner as to perform constant and regular motions, without the *immediate* agency of the artificer, may not the Almighty Maker of all create angels and human souls with powers to *think* and to *will* of themselves, without the immediate agency of their Creator, though

though always upheld by him from falling into nothing?

It is impossible for human wisdom to comprehend how the divine pre-science reaches to every action of every creature, without destroying human liberty; but if we allow that God is omniscient, we must grant the first; and if he is just, we must admit the second; while the *necessity* which these gentlemen contend for, makes God the author of sin.

Even in this state of general depravity, the legislators of all nations, and in all ages, have considered men as free agents, by inflicting various punishments on criminals, according to the degree of their guilt, not only to rid the earth of these pests of society, but to impress spectators with an horror for, and hatred of their crimes. And for this end executions have generally been public, and, in some countries, gone about with great solemnity.

lemnity. But if this doctrine of *necessity* is admitted, punishment is first unjust towards the criminal ; for you may as properly punish a lame man for halting,—or a deaf man, because he cannot hear you,—or a dumb man, for not answering you, as punish such a person for committing what he cannot avoid. In the second place, It is lost labour with respect to the spectators ; for, correct nineteen lame men for halting, the twentieth lame man must still halt, since he cannot walk upright. If this doctrine of *necessity* is embraced, every attempt to reform must be laid aside, and so to pick our pockets, and cut our throats, must pass, not only unpunished, but without a reproof ; and if we complain at all, it must be against God himself, since the agent ought to be looked upon as under the same necessity, and no more accountable than a stone thrown by the hand, or out of a sling.

With respect to the divine prescience,

ence, and freedom of actions, permit me to say, though it be improper to make comparisons between the Creator and creature, yet, may we not suppose that a master, in any branch of manufacture, may appoint his journeyman to perform such a piece of work, and leave him at full liberty, both to chuse his tools, and execute his task? Nor does the foreknowledge of the master interfere with the freedom of the workman; because, though he adopts the same tools, method and plan which the master approves of, still it is in virtue of his own free choice. Where then is the absurdity of maintaining, that the divine prescience reaches to every action, and yet the agent remains free in performing these actions? It is a sad dilemma, if we must either make God the author of sin, or sin not to be sin, or rob him of his omniscience. In a word, if man were not a free agent, he could not be a man; for, in whatever state
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he is (of nature, or of grace), he is still free. In his natural state he commits sin (notwithstanding some checks of conscience), *always* with *freedom*, often with *greediness*; and when he undergoes a change so great, that in scripture it is called a *second birth*, a *resurrection from the dead*, a *creation*, he runs in the paths of virtue, being made *willing in the day of power*.

If still some difficulties remain, how actions can be *free*, and yet these actions, in every circumstance, foreordained, it is much more decent to place these difficulties to the account of our own ignorance, than either to deny the divine prescience, or the freedom of human actions. If we believe nothing but what we can *clearly* comprehend, we must deny the creation itself; for we can never conceive how all things were made of nothing: therefore, says the Apostle, "By faith
" we know the worlds were made."

I shall here give an instance or two,
that

that events, quite fortuitous to men, take place in virtue of the divine prescience, and that the human will acts at perfect liberty. God * reveals to a prophet what shall befall Ahab king of Israel, and withal how he shall be emboldened to his overthrow by his false prophets; but neither the king nor they gave him credit. Ahab disguises himself, and fights in harness; a Syrian draws his bow at a venture, and lets his arrow fly against his enemies at random. Here every agent acts with full liberty of will. Ahab lays aside the signs of his royalty spontaneously, chooses his ground, enters into the battle, and engages his foes. The Syrian soldier was also quite a free agent; he had it in his option whether to draw his bow or not, whether to elevate or lower his hand, give more or less force to his shot, by which the arrow might have flown beyond, or fallen on this side Ahab, and so

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* 1 Kings xxii. 20.

have miscarried; but it pierces between the joints of his harness, accomplishes the end, and fulfils the prediction. Again, the Ethiopian eunuch, a profelyte to the Jewish religion, comes to Jerusalem to worship; and at this period his conversion to the Christian faith is to be brought about thus: Philip is sent by God, not only to the way which he was to ride along, but at the very hour, about noon; and the first word that he heard him read, was that very passage which was fittest to introduce the following conversation, which ended in his conversion.

This profelyte left Jerusalem when he thought proper, read in Isaiah rather than in any other book; and the 53d chapter rather than any other portion in that prophecy, without any constraint or violence to his will.

THE DIVINE PRESCIENCE.

BUT what I had chiefly in mine eye, is the Divine Prescience, concerning which I shall offer a few thoughts. And by *Divine Prescience* here, we do not understand a *simple*, though *perfect* foreknowledge of whatever comes to pass; but a *perfect*, *positive*, and *particular decreeing* or *foreordaining*, and that from all eternity, of every thing that comes to pass, with every circumstance, or seeming contingency, attendant on these events (for with God there are no contingencies), and that from the first moment of time to all the ages of eternity.

While errors so abound, supported with all the strength of genius and

subtilty of metaphysical reasoning, it is not in the least strange, that the praise-worthy advocates for truth, should, inadvertently, advance some points that cannot be admitted. For, though an author should draw false or wicked conclusions from some precious truths, these truths are not, on that account, to be given up with ; since truth has this distinguishing character, that it is always consistent with itself, which error is not. Again, tho' among Christians the sacred scriptures are the *alone* rule both of faith and manners ; yet, on the disputed point, we shall offer a few thoughts before we produce our scripture authorities.

With what awe and reverence should we speak of God, whose essence and perfections bid defiance to the search of all created intelligence ! But to come at some knowledge of the divine prescience, we shall first lay down a few maxims, and then draw a conclusion.

MAXIM

MAXIM I.

The essence of God is infinite, eternal, and unchangeable,—above and before all cause; without beginning, without change, without bounds or limits, and without end;—known only to himself, contained only in himself, and all in all to himself! Space may be said to be boundless, but space is nothing but that mighty void where all created beings exist and move; but the divine essence is *in* all, *through* all, and *about* all his creatures; and cannot be more or less present in one place than in another, more or less present with one creature (however his communications may vary), than with another. And his essence is as much present in the centre of the earth, or of the sun, as it was in that very space which these bodies now occupy, before they were created.

Since the divine essence is infinite, how absurd to suppose that God can

abstract his essential presence from one thing, more than from another? He can no more cease to be present with the hairs of our head, with every pile of grass, every particle of dust, than he can cease to be God over all, blessed for ever. For could his essence cease to be with every creature, however mean, or cease to be every where, he must cease to be God.

MAXIM II.

Every attribute and perfection of God, is as purely eternal, infinite, and unchangeable as his essence.

Tho' *soul* and *spirit*, *heart* and *mind*, *joy* and *grief*, &c. be ascribed to God in the scriptures, yet it is only spoken in condescension to our weakness; for God does not consist of mind and matter, of spirit and body, but whatsoever is in God, is God. As the essence of God is every where, so the whole Godhead, every perfection, every

very attribute is every where. And, as the essence is necessary and eternal ; so his infinity, his omniscience, and every perfection, are necessary and eternal.

MAXIM III.

There is no succession of periods or ages with God ; neither preterite nor future, neither past nor to come ; but his eternity is an immortal *to now*, an everlasting NOW.

The definition of a creature is *beginning or bounds, addition or diminution, mutation or end*. Now, addition or succession always supposes a *want* or a *waste*, since what is full can neither need nor admit of supply. Thus, as the essence of God can admit of no addition, so his eternity knows no succession. For as all plenitude of possible perfections is in Him at once, so all ages, periods, and durations, are in His immutable NOW. It is true, in scripture he is denominated Him

which *is*, and which *was*, and which *is to come* ; but that is spoken only with respect to his creatures, not with respect to Himself. I grant that we, who are of yesterday, and depend so much on to-morrow, can have no *proper* conception of that glorious Being, who, tho' without beginning, knows nothing past; and, though the everlasting God, knows nothing future. Thus a thousand years are to him as one day ; and thus the scriptures give us his proper, his incommunicable name, I AM. If succession of ages could be ascribed to God, he should be less eternal, or more eternal, according to the number of these successions, which is absurd. And as God did not *come into being*, or possess his essence by degrees, so He cannot *slide through being*, or exist by ages and periods.

Suppose a number of arithmeticians employed for an age, in dotting down figures in one straight line,
by

by which every figure rises in value ten times above that immediately before it; and suppose such a line extended for millions of miles, or from this earth to the remotest star, and let this number (which to human thought is a sort of eternity) be subtracted from eternity, and that as often as there are moments in this immense line, still God would be, at that period (supposed to be brought so far back in eternity), as purely and properly eternal as ever he will be. Yea, when ages, numerous as the above line, are added to the present, still God is neither more nor less eternal than he was from all evermore! An age that never had a beginning, can lose nothing by subtraction, can gain nothing by addition; and though God be the Ancient of days, days do not make him ancient, years do not make him old.

Now, as all the divine perfections are equally necessary, eternal, infinite,

and immutable, so, from his divine intellect not the least event can be concealed; for as no numbers can either be taken from or added to his eternity, so no knowledge can either be hid from or communicate to his divine prescience.

MAXIM IV.

As there can no extension be made in the essence of God, no succession of periods in his eternity, so there is no succession of ideas in his intellect; for the divine intellect is as really infinite as the divine essence.

From whatever cause the ideas are said to arise (though all ideas are eternally in his divine intellect), whether from his own present operations, or plans for futurity, or from his creatures and their actions, if a succession of ideas is once granted, the succession must be eternal, while God or any of his works exist. Now, in a succession, however rapid that suc-
cession

sion is, still one idea must precede another, else there is no succession; and thus God must be eternally ignorant of some things, because these ideas are eternally succeeding one another.

If these Maxims are founded in truth, and supported by scripture, then we *must dissent* from some learned gentlemen, with respect to the divine prescience; who, in other points, are advocates for the truth, and have confuted the materialists in a masterly manner.

By Maxim I. we see that the divine nature is eternal, immutable, infinite, &c. By Maxim II. that every divine perfection in God is of the same extent with his essence; or, that in all his adorable attributes, he is eternal, immutable, infinite. By Maxim III. that there can be no succession of periods in his eternity. And, by Maxim IV. that there can be no succession of ideas in his intellect, or foreknowledge;

and that therefore he must know all things at once from all evermore.

In his essence, He is present with every thing that is ; yea (which may seem a contradiction, or a paradox), every creature is alike present with God before its creation ; while it exists ; and when it ceases to be any more ! Some may object, and say, Then *to be*, and *not to be*, is alike ; which is a contradiction. I answer, The change is all in the creature, not in God, who calls things that *be not*, as if they were. For the creature is not more within the *reach* of his omnipotence, or the *eye* of his omniscience, by being created, than before ; otherwise the change is not confined to the creature, but extends to Deity himself, which is absurd.

As it must be owned that the divine essence is present with the hairs of our head, for in him we move ; so, according to the scriptures, they are all numbered

numbered by him ;—nor can one of them fall to the ground without the divine prescience. And, as to create an atom and a world demands the same omnipotence, so the same prescience is concerned in the fall of an obscure family, as in the fall of a mighty empire. If God can abstract his essence from any being, great or small, he may also circumscribe his omniscience; but he cannot do either, because he is God.

Some* of these authors reason thus :
 “ But may not God be said, with the
 “ greatest propriety, to be omniscient ;
 “ even allowing all future events were
 “ not present to his mind at the time
 “ of creation ?” No, by no means.
 I may as well affirm, *God is omnipotent,*
but cannot do all things ! Nay, the sup-
 position is a contradiction. If some
 future events were not, or are not pre-
 sent to his mind at any given period,
 he

* See Metaphysical Catechism, Question 117.

he is not omniscient; but if he is omniscient, then *all* future events were present to his mind, not only at the time of creation, but from eternity. Suppose a creature *once* to be remote from the presence or the essence of God, it must always be so; since his essence knows no increase, but was, is, and ever will be the same. In like manner, suppose some events to be once *not present to the divine mind*, such events must ever remain *absent from his mind*; for God attains not his knowledge, like men, by study, observation, or information from others, but his prescience being infinite, like his essence, *all events*, with their minutest circumstances, are known to him from eternity!

If some events are not present to his mind, something must prevent the juxtaposition of such events to the divine intellect; and allow that it is his sovereign pleasure not to *foresee* such events, what a gloom must this hang
over

over the human mind, that the events relative to an individual, or a kingdom, or a generation, may be overlooked by Him who is the supreme disposer of all things; especially as we have no *criterion* whereby we can know which events he foresees, and which events he does not foresee. But it can never be his pleasure to drop one perfection (and the divine attributes do not admit of divisibility), and not to foresee all things at once.

Our Author thinks it not so proper to say that He *could not* foresee, as that He *did not* foresee. But I am sure that he will grant, that as God is a necessary Being, so all his perfections are also necessary. Should it be objected, God may be said to be omnipotent, tho' he has created but some things; and as none can say "that he *could* " *not* have created more, but that he " *did not* create more; so we own " Him omniscient, though all things " were

“ were not present to his mind at the
“ time of creation ; and we do not
“ say that he *could not* foresee all
“ things, but that he *did not* foresee
“ all things.” Answer, God is not
omnipotent because he creates, for that
would make his perfections spring
from his operations ; but because He
is omnipotent, he has created all
things that are ; and though all his
perfections are necessary, yet the display
of them to his creatures is not
necessary. Thus his omnipotence is
necessary, but his manifesting it in the
works of creation was spontaneous
and free ; otherwise he must have
created from eternity. Again, how
absurd to say God is omnipotent, and
could create all things ; but there are
some things in being which he did
not create ? Equally absurd to say
God is omniscient, and could have
foreseen all things at the creation ; but
there are some things, some future
events which he did not foresee. He
can

can no more cease to be infinite in all his perfections, than he can cease to exist. And he can no more diminish, contract, or circumscribe his foreknowledge, than he can diminish, contract, or circumscribe his essence. So that, from the perfection of his nature, he can know neither more nor less at any supposed period, than he knows from eternity *.

These gentlemen say, "That allowing God to foresee all things, deprives us of the comfort of a particular providence." I cannot help thinking quite otherwise, and that a particular providence is just the accomplishment of the grand plan of the divine prescience. The very word *providence* gives us the idea of *foresight*, or prescience, as well as of the supreme government of intelligent creatures, and

* From this view of the divine prescience, we may see that the Calvinistical Doctrine of Predestination stands on a foundation firmer than mountains of brass.

and their actions. To regulate, dispose, or over-rule an action, it must be foreseen at least a little before its taking place. Now, to argue from the less to the greater, to foresee an event a day or a year before it happens, and millions of ages, or from eternity, must equally be resolved into God's omniscieny. And as we must acknowledge a *foresight* in Divine Providence, so we must confess that all future events are always present to the divine intellect.

Moreover, shall the divine attributes, or the holy angels, these spirits that minister to the heirs of salvation, and who are the invisible agents in many remarkable occurrences in life, be attendants on blind chance, or fortuitous events, that may or may not happen, and, happen when they will, were not foreseen?

Suppose this earth dismissed from the controul of the general laws of creation,

creation, how melancholy would the inhabitants be ! If deprived of its centripetal motion, it must soon be lost in trackless space ; or, if freed from its centrifugal, it must rush to its centre, and certain ruin at once ; and if stript of all motions, it could have no return of days and nights, of years and seasons ; but on one side be burnt to a cinder, and on the other be frozen to ice. And would not the rational world be in a worse condition still, if any events relative thereto could come merely at random, and totally unconnected with the divine prescience ?

I was going to prove, by scripture-texts, that all things are foreknown to God ; but the whole scripture is one continued proof of the assertion. Not a prophecy, not a prediction, but supports the point ; for what is not *foreseen*, can never be *foretold*. Thus Noah, an hundred and twenty years before
the

the flood, is warned of that universal calamity ; but, tho' he was a preacher of righteousness, he seems to have had little or no success with his hearers ; for, at the threatened time (Noah and his family being shut up in the ark), the deluge sweeps away the whole world. Again, how remarkable the prediction respecting Ishmael and his posterity, to this very day !—*wild men*, with their hand against every man, and every man's hand against them. We also see Judah, in his father's blessing, exalted above his brethren, which exactly took place. And how *soon*, and how *precisely*, is the last and foremost of the ten plagues of Egypt inflicted after foretold ; by which the first-born of man and beast expire at midnight ! In a word, to name no more, Jeremiah predicts not only a grand event, the *taking of Babylon* ; but the persons by whom it should be captured, *the Medes* ; the means by which they should be successful, *the bringing*

a drought on their waters; the precise time that it should take place, on the night of a great festival, when her mighty men should get drunk, and sleep a perpetual sleep; and the hurry and uproar that should ensue, one post shall run to meet another, and one messenger to meet another, to tell the king of Babylon that his city is taken at one end. All this was so exactly fulfilled, as to prove that the *prescience*, that *foresaw* and predicted, was the power that accomplished the prediction.

I conclude with one reflection, That if the human soul is material or mortal; and a partial prescience of future events ascribed to God,—men, of all the creatures on this earth, are most miserable; for the bright scene, that opens to pious souls beyond death, disappears; and a gloom, dark as despair, and vast as imagination can paint it, succeeds, and envelopes us for ever. But if the human mind is immortal,
and

and God omniscient, in the fullest latitude of the word,—then futurity opens with every beauty, brightens with every delight, like a paradise of flowers and perfumes, whose fragrance is called forth by the splendor of a cloudless morning sun ; and the soul exults in prospect of passing from this state of darkness (where we guess and mistake, and guess again, and are ignorant of many things, even about our own souls ; nor do we clearly know what that *union* is, by which they inhabit and animate their organised houses of clay), into the broad day of divine knowledge ;—where the wonders of creation ; the wisdom of Providence ; and the mystery of redemption, shall engage the study and researches, kindle the admiration, enflame the love, and excite the song of men and angels through eternity itself !

